TALIWANG-SASAK CODE-MIXING USED AMONG LUNYUK SPEECH COMMUNITY IN SUMBAWA BARAT

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Abstrak

Bahasa Taliwang dan Sasak merupakan bagian integral dari identitas budaya dan linguistik wilayah Nusa Tenggara Barat di Indonesia. Bahasa-bahasa ini tidak hanya berfungsi sebagai media komunikasi tetapi juga sebagai pembawa warisan budaya, yang mencerminkan nilai, tradisi, dan sejarah komunitas masing-masing. Taliwang, terutama dituturkan oleh orang-orang di wilayah Taliwang, tertanam dalam budaya lokal dan memainkan peran penting dalam kehidupan sehari-hari penuturnya. Demikian pula, Sasak, bahasa utama masyarakat Sasak di Lombok, merupakan elemen penting dari identitas budaya Sasak. Penelitian ini menggunakan pendekatan studi kasus kualitatif untuk mengeksplorasi fenomena sosial yang kompleks seperti pencampuran kode di komunitas tertentu. Sebuah studi kasus memungkinkan pemeriksaan mendalam tentang praktik linguistik komunitas Lunyuk, dengan fokus pada bagaimana dan mengapa pembicara mencampur bahasa Taliwang dan Sasak dalam interaksi sehari-hari mereka. Penelitian ini menggunakan metode kualitatif untuk menganalisis data. Data ini mencakup jenis-jenis pencampuran kode seperti: penyisipan, pergantian, dan leksikalisasi kongruen.

Kata kunci: campur kode, bahasa, komunitas Lunyuk

Abstract

The Taliwang and Sasak languages are an integral part of the cultural and linguistic identity of the West Nusa Tenggara region in Indonesia. These languages serve not only as media of communication but also as carriers of cultural heritage, reflecting their respective communities' values, traditions and history. Taliwang, primarily spoken by people in the Taliwang region, is deeply embedded in local culture and plays a vital role in its speakers' daily lives. Likewise, Sasak, the primary language of the Sasak people in Lombok, is an essential element of Sasak's cultural identity. This research adopts a qualitative case study approach to explore complex social phenomena such as code-mixing in specific communities. A case study allows an in-depth examination of the linguistic practices of the Lunyuk community, focusing on how and why speakers mix Taliwang and Sasak in their daily interactions. This research uses qualitative method to analyze the data. This data includes the types of code-mixing such as: insertion, alternation, and congruent lexicalization.

Keywords: code-mixing, language, Lunyuk community

INTRODUCTION

The Taliwang and Sasak languages are an integral part of the cultural and linguistic identity of the West Nusa Tenggara region in Indonesia. These languages serve not only as media of communication but also as carriers of cultural heritage, reflecting their respective communities' values, traditions and history. Taliwang, mainly spoken by people in the Taliwang region, West

Sumbawa, is deeply embedded in local culture and plays a vital role in its speakers' daily lives. Likewise, Sasak, the primary language of the Sasak people in Lombok, is an essential element of Sasak's cultural identity. The Lunyuk community in Sumbawa Besar presents a fascinating case of linguistic convergence, where Taliwang and Sasak languages intersect and interact. This community is a microcosm of the broader linguistic and cultural dynamics of West Nusa Tenggara, where different linguistic groups coexist and influence each other. Trade relationships between the Taliwang and Sasak people have also facilitated linguistic exchange in the Lunyuk community. In examining the linguistic features of Taliwang and Sasak, it becomes clear that, despite their shared Austronesian roots, these languages have developed distinct characteristics that reflect the unique historical trajectories of their speakers. Phonologically, Taliwang may feature sounds and intonations that are less common in Sasak, providing aural markers that distinguish speakers of one language from the other. Lexically, the vocabulary of Taliwang might include words and phrases that are deeply tied to the specific environmental and cultural contexts of West Sumbawa, such as terms related to local flora, fauna, or traditional practices. On the other hand, Sasak may have its own set of lexical items that resonate with the cultural life of the Sasak people of Lombok (Hammarström et al., 2023). Syntactically, the way sentences are constructed in Taliwang may differ from Sasak in terms of word order, the use of particles, or the structure of complex sentences. These differences not only highlight the linguistic diversity within the Austronesian family but also underscore the cultural specificity that language can convey (Muysken, 2015).

Intermarriage between Taliwang and Sasak speakers has been another significant factor in the development of code-mixing in the Lunyuk community. In families where parents speak different languages, children are often raised in a bilingual environment, where they are exposed to both Taliwang and Sasak from an early age. This early exposure to multiple languages not only fosters bilingualism but also encourages the practice of code-mixing, as children learn to navigate between languages in different social contexts. For instance, a child might use Taliwang when speaking with one parent and Sasak with the other, or they might blend elements of both languages in conversations with peers. This linguistic flexibility becomes a defining feature of their

communication style, and as these children grow up, they continue to use code-mixing as a way of expressing their dual linguistic and cultural identities.

The sociolinguistic context of the Lunyuk community provides a rich framework for understanding the factors that drive code-mixing and the social meanings that it conveys. Code-mixing in this community is not just a linguistic phenomenon; it is also a reflection of the social relationships, power dynamics, and cultural identities that shape life in Lunyuk. For example, individuals might use code-mixing to signal their affiliation with different social groups, to assert their identity in multicultural settings, or to navigate social hierarchies. The choice to mix languages can also be influenced by factors such as age, gender, or social status, with different groups using code-mixing in distinct ways to achieve specific communicative goals. By studying the sociolinguistic context of Lunyuk, researchers can gain insights into how language is used as a tool for social negotiation and how linguistic practices are intertwined with broader social and cultural processes.

At this point it can be restated the study of code-mixing in the Lunyuk community has broader implications for our understanding of language change and the evolution of linguistic practices in multilingual societies. In a globalized world, where languages and cultures are constantly in contact, code-mixing is becoming an increasingly common phenomenon. By examining the specific case of Taliwang-Sasak code-mixing in Lunyuk, this research can contribute to a broader theoretical understanding of how languages adapt to changing social conditions and how linguistic diversity is maintained in the face of globalization. The findings from this study can also inform language policy and educational practices, helping to support the preservation of linguistic diversity in Indonesia and beyond. In this way, the research not only adds to the academic field of sociolinguistics but also has practical implications for the communities involved and for the broader goal of cultural and linguistic preservation.

This study focuses on the code-mixing practices between Taliwang and Sasak languages among the inhabitants of the Lunyuk community in Sumbawa Besar. The research is limited to the linguistic and sociolinguistic analysis of spoken interactions within this specific community. The scope of the study includes an examination of the patterns, contexts, and motivations behind code-mixing, as well as its impact on communication within the community. However, the study does not

extend to written forms of code-mixing or the influence of other languages spoken in the region, such as Indonesian. Additionally, while the study aims to provide a comprehensive understanding of code-mixing in this community, the findings may not be generalizable to other communities or regions with different linguistic and social dynamics. Another limitation of the study is the potential influence of the researcher's presence during data collection, which may affect the naturalness of the speech observed. According to the introduction, the researcher formulating the objective of the study:

1. To describe the linguistic features of Taliwang-Sasak code-mixing among Lunyuk speech community.
2. To identify and describe the sociolinguistic factors influencing code-mixing in this speech community.
3. To analyse and describe the impact of code-mixing on speech community ways of communication.

METHOD

This research adopts a qualitative case study approach, which is particularly well-suited for exploring complex social phenomena like code-mixing within a specific community. A case study allows for an in-depth examination of the linguistic practices of the Lunyuk community, focusing on how and why speakers mix Taliwang and Sasak languages in their everyday interactions. According to Creswell (2013), a case study is an ideal method for exploring issues in depth within a real-life context, especially when the boundaries between the phenomenon and the context are not clearly evident. Denzin and Lincoln (2011) highlight that qualitative research is inherently interpretive, focusing on understanding the meaning that participants give to their experiences. This approach is particularly useful in understanding the nuanced ways in which language is used and mixed in the community.

The selection of participants is crucial for this research because it aims to gather insights from individuals who actively mix Taliwang and Sasak languages. To do this effectively, the researcher will focus on finding participants who naturally use both languages in their daily

communication. This careful selection process helps ensure that the data collected will be directly relevant to the research questions. As highlighted by Denzin and Lincoln (2011), purposive sampling is important in qualitative research because it allows researchers to choose participants based on specific characteristics that align with the study's goals. This approach ensures that those who are selected can provide meaningful and relevant information. By focusing on individuals with the right characteristics, the study is more likely to produce valuable insights into the dynamics of code-mixing within these language communities.

The first method of data collection used is in-depth interviews. These kinds of interviews are a central method for gathering detailed and personal insights from participants in qualitative research. The second method is participant observation. This observation involves the researcher actively engaging in the daily activities of the community to observe and document how language is used in natural settings. The third method is focus group discussion.

After collecting data from interviews and observations, the first step in analyzing it is transcription. Transcription means turning the audio recordings from the interviews and focus group discussions into written text. After the data is transcribed, the next step is coding. Coding happens when the researcher organizes the transcribed data into meaningful parts. This step is critical because it turns the raw data into a structured format that can be studied more deeply (Creswell & Poth, 2018). The final step in coding is to interpret the coded data in relation to the research questions and the theoretical framework. This means linking the themes found during coding to the bigger ideas discussed in the literature review (Bernard, 2017).

Ethnographic fieldwork, which involves long-term engagement with a community, is particularly useful for studying complex social phenomena like code-mixing (Gumperz, 1982). Through sustained interaction with the community, researchers can build trust and gain access to a wider range of social settings (Errington, 1998). This depth of engagement allows for a more comprehensive understanding of how language use varies across different contexts and how it changes over time (Goebel, 2010). Another important aspect of qualitative research is its ability to explore the influence of external factors, such as media, education, and globalization, on language use (Kuipers, 1998). By examining how these factors intersect with local linguistic practices,

researchers can gain insights into how traditional languages like Taliwang and Sasak are being shaped by broader social forces (Sneddon, 2003). This perspective is crucial for understanding the future of these languages and for developing strategies to support their preservation (Lowenberg, 1989).

DISCUSSION

This chapter presents the study analysis in detail. This chapter is the central part of the entire research. In this research, the author presents research findings and discussion. The findings and discussion of this research are essential, not only for showing the objects studied but also for presenting data. According to data collected from research, several types of code-mixing are used in the Lunyuk community.

1. Types of Code-Mixing

Insertion

The first type of code-mixing that the author uses is insertion. This type is taken from Muysken's statement (2000). Muysken defines insertion as the insertion of lexical elements or the entire language from one language to another, in this case, the Taliwang language to the Sasak language or vice versa. This insertion is done when finding or considering the limitations of a language, in this case, the structural properties of a basic structure or matrix of a language. Insertion in this code-mixing occurs only in small parts of a sentence, such as a word or phrase.

A: *Sai begawe nan?*

[Whose party is that?]

B: *Tau Tebaban, dengan Tebaban latihan*

[Tebaban people, Tebaban people are performing]

The conversation above has two participants (speakers A and B). Speaker A is 28 years old, and speaker B is 55. Both of them are men and women. The setting of the conversation is at home, and the topic of discussion is about a party. Speak er A asked speaker B whose party

was held in their neighborhood. Speaker A inserted the word *nan,* which stands for *itu* within the Taliwang language. Therefore, this dialogue concluded as the type of insertion.

Alternation

In addition to insertion, the second type proposed by Muysken (2000) is alternation. The alternation here is the transition between the structure of the Taliwang language and the Sasak language. According to Poplack and Muysken (2000), alternation considers the equality and balance of one language with another to code-mix. In other words, alternation in code-mixing can be followed by a grammatical element, for example, a subject, a verb, or an object. In alternation, the language switching between each other, in this case the Taliwang and Sasak languages, can be seen between each other's languages, including their grammar and vocabulary. Below is an example of an alternation

> A: *Sai singin Dea? Anakn sai?*
> [Who is Dea? Whose daughter is she?]
> B: *Anakn Yek arann? Mardah? Sadah?*
> [Yek's daughter, isn't she? Mardah? Sadah?]

The conversation above occurs between two speakers who are both women. Both of them have different educational backgrounds. Speaker A is 35 years old, and speaker B is 50 years old. Speaker A is asking Speaker B about who is Dea. Speaker A uses alternation because she switches from one language to another.

Congruent Lexicalization

The third type of code-mixing is also presented by Muysken (2000:6), namely congruent lexicalization. According to Muysken (2006:6), congruent lexicalization refers to when a person who uses two languages shares or speaks with a grammatical structure that can fill in another element of the language. Here is an example of congruent lexicalization:

A: *Belek ke ujan nawar pang ladang? Lamin belek yak tunda nyedut.*

[Will it be heavy rain tomorrow in the field? If it will be heavy rain I will

cancel burn the field.]

B: *Belek ujan lamin pang ladang, te doang lek desa taokn kodek.*

[It will be heavy rain in the field, little rain is only in the village]

The conversation above occurs between two speakers which are both men and woman. Speaker A is 28 years old and speaker B is 45 years old. Both of them shared the grammatical structure of the language and it is concluded as congruent lexicalisation.

2. Sociolinguistic Factors

According to Kim (2006), people use code-mixing for various reasons. this theory is suitable for the data the researcher found in Lunyuk, Sumbawa. the reasons are, bilingualism; speaker and partner speaking; social community; situation; vocabulary; and prestige.

1. Bilingualism

People in Lunyuk can use more than one language because their population comes from different ethnic and communities. That is one of the biggest reasons they do the code-mixing, Taliwang and Sasak languages. Most of the Lunyuk people are immigrants, although not all, but not a few who speak the Taliwang and Sasak languages fluently. The bilingualism that happens to them gets it indirectly and is passed down from generation to generation because they use different languages daily depending on who and where they communicate. For example, in the market, between traders and buyers who have different backgrounds and native languages, in this case, bargaining, they do the code-mixing so that price agreements can happen; there they are bilingualism without them realizing it. Here is the example:

A: *Inaq, pida harga tongkol deta? Sepulu telu ah?*

[Mom, how much does this fish cost? Ten thousand get three, okay.]

B: *Lasingan side ndekn bau bae, rea-rea deta tongkol.*

[How can it be? This is a big fish.]

The conversation above is in a market where most traders are Sasak people, and the buyers are Taliwang people. To get the right price, they code-mix, and bilingualism occurs. This kind of code-mixing happens all the time so that their goal of using it can be achieved, which in this case is the right price.

2. **Speaker and Partner Speaking**

To communicate, people must have an interlocutor. They can express ideas or topics to each other to talk about. They can also exchange ideas with each other to liven up the conversation. That is the importance of having an interlocutor.

A: *Kuda kurang ajar alo pio ta, lelahk!*

[Why are these birds so rude? I'm tired]

B: *Aok pade!*

[So am I]

In the rice field, there are so many birds that speaker A is tired of driving them away. A is a Sumbawa person, and B is a Sasak person. Person A is code-mixing to say "**lelahk!** which means tired because he realizes that the interlocutor is a Sasak person and wants to emphasize that he is tired.

3. **Social Community**

In Lunyuk, most communities use two or more languages to communicate. That makes them bilingual and multilingual. They adjust the language they use to speak depending on the community they talk to. It has a significant influence on people in Lunyuk to do code-mixing

A: *Zila, wahm engat mbe taok bapakm?*

[Zila, have you seen where your father is?]

B: *Nu ku tok, mbe taokn.*

[I do not know where he is.]

The conversation occurred between a mother and a child with a Sasak language background who lived in a Sumbawa housing complex; it was seen that her son was code-mixing "I don't know" in the Taliwang language ***"nu ku tok"*** and continued with the Sasak language according to his mother tongue. The environment, in this case, the social community, influences a person to code-mix.

4. Situation

People in Lunyuk usually use code-mixing in informal situations. This situation is very much found in their daily lives.

A: *Aneh kamu giliran merarik nani.*

[Now it's your turn to get married.]

B: *Lao-lao nung gina, masihk bajang.*

[Slow down, I'm still young.]

C: *Man terlalu milih, payu arikm bejulu.*

[Don't be too picky, and your sister gets married first.]

The above conversation takes place between peers who talk about a particular topic. It looks like they are used to code-mixing in informal situations.

5. Vocabulary

When people in Lunyuk can't find a suitable word to express what they want to say, they use vocabulary outside their native language. They borrow words or sentences to find the right sentence combination for conversation.

A: *Kuda kau ta nda tari aku?*

[Why don't you wait for me?]

B: *Lasingan, kau lek.*

[You are taking too long.]

The conversation took place on the side of the road. The two people were the same age. Speaker A asks why Speaker B was not waiting for him. Speaker B replied using code-mixing between Taliwang and Sasak. Speaker B used the word "lasingan" because it was suitable for expressing his sentence. "Lasingan" itself has an uncertain meaning in the Sasak language. Sasak people use it randomly and adjust.

6. Prestige

People in Lunyuk also usually use code-mixing because of prestige. When they know their interlocutor is bilingual, they are motivated to do it too. It makes them use code-mixing almost every day and becomes a habit until they don't realize they are bilingual.

A: *Piranm pade tulak Lombok we?*

[When do you guys come back to Lombok?]

B: *Minggu aneh bareng-bareng.*

[Come on, Sunday, let's be together.]

C: *Sabtu berembe ke? Minggu istirahat.*

[How about Saturday? Sunday taking a rest.]

The conversation occurred between students who were returning to their hometowns to Lunyuk and arranging when they would return to Lombok for college. Speakers A and B are Lombok people who speak Sasak daily, while C is a native of Sumbawa who happens to have Sasak friends. Speaker C uses code-mixing, which seems to be because of prestige because his two friends use the Sasak language. C uses **"berembe**," which means "how," but it is connected with the original language, namely the Taliwang language **"ke**," which is commonly used at the end of the question sentence as a complementary word.

3. The Impact of Code-mixing

By doing code-mixing, someone can express themselves in a more varied and interesting way. This can increase language creativity and the ability to adapt to different communication situations. Someone also can contribute to the development and change of language. This can increase language diversity and reflect the socio-cultural dynamics of society.

CONCLUSION

The Lunyuk community certainly mix Taliwang-Sasak languages in their daily communication. Based on the theoretical framework of this study, the Lunyuk community often uses three types of code-mixing. They are insertion, alternation, and congruent lexicalisation. In utterances of the Lunyuk people, the Indonesian language also appears. The researcher also found several reasons the Lunyuk community uses code-mixing in daily conversations, including bilingualism; speaker and partner speaking; social community; situation; vocabulary; and prestige. The educational background of the speaker influences this. In general, participants who have an academic background often mix the Indonesian language with utterances. Furthermore, this study found several reasons the Lunyuk community mixes their languages. Hopefully, this study provides additional information for other writers interested in code-mixing.

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